ciples very strange and quite out of keeping with their teachings. According to the theory of the Chinese state which was re-enforced by Confucianism, the Emperor was the religious as well as the political head of the realm. The Emperor, indeed, was a part of the order of the universe and was commissioned by *Tien* not only to rule all mankind but to perform certain religious functions. He was a son of *Tien* and an associate of Heaven and Earth *(Tien* and *Ti). A* pantheon with ordered ranks was recognized, and to it the Emperor could admit and in it promote and demote divine beings. Repeatedly he conferred titles, usually very resounding ones, on divinities. ^To the Emperor was reserved the performance of some of the ceremonies conceived of as essential to the smooth cooperation of man and. the universe. The chief of these was that at the Altar of Heaven. In connection with it was —and is, for it still stands—a group of imposing buildings of varying dates in a vast enclosure on the southern border of the capital. The altar is a terraced, marble structure, in the open air. It is circular, the traditional form of the symbols of Heaven. Here, on the longest night of the year, the Emperor officiated at a sacrifice to *T'ien.* At the ceremony was a tablet to *Shang Ti,* and tablets to the imperial ancestors, to the sun and moon, the five planets, Ursa Major, the twenty-four constellations, the signs of the zodiac, the God of the Clouds, the God of Rain, the God of Wind, and the God of Thunder. At other times of the year other, less elaborate ceremonies were conducted, in theory by the Emperor. To the north of the capital is an Altar to the Earth where the Emperor, in person or by proxy, sacrificed at

the summer solstice. Ceremonies were also conducted there at other times. Here the prevailing form is square, the traditional symbol of Earth. To the east of Peking was an altar to the sun and to the west an altar to the moon—the one round and the other square. The Emperor was also supposed to sacrifice to his ancestors and to the spirits of the ground and of the grain! On occasions of unusual importance, such as the accession of a dynasty or a great crisis in the affairs of state or of the imperial family, the Emperor, by special ceremonies, announced the event to his ancestors and to Heaven and Earth—or perhaps merely to his ancestors. Near the capital were temples to some other spirits of natural objects, where the Emperor officiated at ceremonies either in person or by